# ¶ A compendious forme and summe of Christian doctrine, called the Testimonie of a true Faith, meete for well disposed families, for the more knowledge of God, and better nourishing vp, and confirming of all such, as loue saluation in Iesus Christ.

(?)

Gathered, corrected, and newly augmented, by Christopher Shutte, Maister of Arte,

Seene and allowed.

Psal. 34. 11.

Come ye children, hearken vnto me, I wil teach you the feare of the Lorde.

¶ Imprinted at London by Thomas Dawson, dwelling at the three Cranes in the Vintree, 1579.

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XUM

# To the right Honorable, and his singuler good Lorde, *George, Earle of Cumberland &c.* Christopher Shutte wisheth all increase of grace in the holie Ghost, & long continuance of life in al happie health and prosperity.

(:)

AFter that I called to minde (Right Honorable, and my verie good Lord) the diligent care, and prudent prouision, which Dauid and other good Princes and rulers of Israel had, for planting true religion in their Families, for their better conuersation and good gouernement, according to the lawe and rule of faith: and had bene also often intreated and earnestly inuited by some, my verie friendes, and suche as loue the saluation of the faithfull, to contract some compendious and Christian forme of godlie in-

1.Re.2.1. Pro.4.1. 2.Re.23.1.

structions and sweete prayers much requisite in well disposed families, whose godlie demaunde I was not willing to denie, bothe because I see the lacke thereof in manie families, to require so needefull a labour, and also, because I woulde not abridge my duetie to my brethren and felowshippe of the faithfull, if it were but, with the poore widowe, to cast two mites into the treasurie: And waying also with my selfe, howe manie busie braines are occupied, to quarrell without a cause with truth it selfe. I thought your honoures Godly Patronage to be a sure asyle, to support and defende against the sting of carping Zoilus, whatsoeuer in godly wise herein I shoulde propound. And therefore I haue boldlie presumed too rest vpon your Honoures hoped protection, as the chiefest anchore holde I had herein, and take effecte, to the ende my laboures might the better proceede. Whereto (my good Lorde) I was diuerslie incensed. First by your Honoures good liking and procutation of good litterature from time to time whiche, neuer happened to anie

1. Luc. 21. 4.

without

without deſerued prayſe and iuſt commendation.

Secondly, I was moued by your Honours good acceptation of my ſtudies in the Lorde, and other good remembraunces towardes me, both of youre honour, vnto whome I recount my ſelfe moſt deepely indebted, and alſo of my good and moſt vertuous Ladie, whom the Lorde hath ioyned, as a moſte comfortable delight and helpe, vnto your honour. Whoſe faithfull ſocietie and happie felowſhip, importeth an euident argument of Gods greate goodneſſe towardes you, in bleſſing you with the felowſhip of ſuch a one, as few or none excell or goe beyonde in trew godlineſſe, honeſtie, and vertue. To whom for her Honoures good affection to Chriſtian religion, I recogniſe my ſelfe muche bounde with all obedience.

Thirdly, I was prouoked herevnto, ſpecially, becauſe ſuch is and ought to bee the zeale and loue of all nobilitie, (whereof your honour is a moſt towarde Braunche) alwayes with maine and might, to defend the cauſe of true

Religion to the glorie of God, and ſaluation of his people, for whiche cauſe the Lorde hath ſtirred vp moſte noble men and godlie Magiſtrates, to be as Patrones, and protectoures to the Ambaſſadoures of his worde, for the better proceeding of religion. So he rayſed vp Moſes to Aaron, Ioſua to Eleazar, Dauid to Nathan, Aſa too Azariah, Iehoſaphat to Micha, Ezechias and others to Eſaie and Ieremie, Zerubbabel to Iehoſhua, and finally, the Emperoure Conſtantine to the councel of Nice. All which were rightlie termed Nobles, for the zeale and loue they had to true religion. And albeit, by ſiniſter and crooked meanes ſome were ennobled, and ſo crept into the carefull chaire of worldlie dignitie, yet none were euer rightly and in verie deede accompted noble, but ſuch as vndertooke the patronage and aide of Chriſtian religion, which thing I humblie craue vpon your Honoure.

Deut. 4. 4. For euen in this wiſe, Moſes doth call the Iſraelites a pretious and a noble generation, ſo long as they obſerued the commaundements of the Lord. Vpon the

the like condition, the Lord established his mercies with king Dauid his Seruaunt: that the throne of Iuda should not be destitute of one to raigne vpon the same for euer. To which thing Dauid had respect, when he lay vppon his death bedde, and therevpon counceled Salomon his sonne, (to whom the kingdome was promised,) to walke in the way of truth, wherein he had bene brought vp: to the ende he might prosper and haue good successe. To like purpose, Romanus a man of great nobilitie, being caried to the place of martirdom for the profession of Christian religion, (a rare thing in Nobles to beholde) boldely auouched, that his nobilitie rested not so much in the bloude of his Auncestoures, as in the profession of the Christian faith, and other vertues thereto agreeing. And therefore he saide, *Non progenitorum sanguis, sed Christiana pietatis professio me nobilem facit*, that is, Not the bloud of my progenitoures, but the profession of Christian religion, maketh me noble and renowned. And in deede if we shoulde with a single eye, looke to

Psal. 89. & 132.

1. Reg. 2. 1.

Fox Pag. 125

Rom. 11. 17.

Eph. 2. 23. the Prosapie of Adam, and wild olliue tree, out of the which all flesh was taken, there woulde be no great cause of triumph to anie, of any thing whiche wee haue of nature: But this is and Ro. 6. 5. & 8. 15 16. ought to be manns chiefe nobilitie, that he is graffed in Christe Iesus by faith, adopted to be the child of God, Theodorit. lib. 5. ca. 17. made by faith pertaker of his graces, and felow heire of his kingdome. and this is very nobilitie. Wherewith Saint *Ambrose* beeing moued, aduertised the Emperour *Theodosius* (and in him all nobilitie) to consider his nature to bee fraile, least happilie principallitie shoulde blinde him, and make him quite forget himselfe, and his obedience towardes God.

Wherevpon, it may be gathered (right honorable) that not onelie the Potentates of al sortes, ought well to remember their calling, but specially, to addresse them selues in all obedience, to serue the Lorde, to foster his churche, to promote and defende his true religion: For therefore are they called to nobilitie, wherein, I woulde to Psal. 2. 11. Isa. 49. 23. God it might well please euen all degrees-

grees of suche as bee exalted on highe and gouernoures of families, deepely to acknowledge and confesse, that the Lord hath made them Fathers for his trueth, Patrones to mainteine religion, and lightes of godlie life for others to followe. For, like as the sonne in the firmament, giueth light to all the regions rounde about him, and by his bright appearing expelleth the darkenesse, comforteth and cheereth the worlde: Semblably, shoulde nobilitie banish sinne and corrupt religion, and be a lantern of Godlie life to comforte and shine to others, that they mighte directe their liues after their good ensamples, as the Apostle wisheth the godlie to bee without rebuke, in the middest of a naughtie and croked generation, among whom they should shine as lightes in the worlde. For as the Philosopher *Plato* saith, suche as the Heades and Rulers be, such commonlie bee the rest of the common multitude. Vpon the which consideration the *Athenians* Oratour *Isocrates* wisheth all men of nobilitie, to propose their liues, as a paterne for others,

Plato.

Phillip 2. 15.

Isocrates.

to follow, knowing, that the manners of a whole towne or countrie doe resemble the wayes and dooinges of the higher sorte. To the like ende sayeth Enagrius in the ecclesiasticall histories. that the life of a noble man shoulde be an image of vertue, for his subiectes to follow, that they might the sooner bee allured to vertue and godlinesse. Thus Sainte Augustine saieth, that rulers ought to serue GOD, not onelie in liuing godlie and modestlie themselues, but also in bringing others to vertue and true Religion. Thus it was saide to Arcadius the Emperour, that godlinesse was sufficient to the saluation of the noble men, without the whiche their Pompe and outwarde strength was nothing woorth. Whereuppon (my verie good and vertuous Lorde) I may conclude and define with Sozomenus, that godlinesse or loue of true Religion, is the greatest honour and renowne of true nobilitie. And therefore as Constantine saide sometimes to Sapors king of Persia, so say I to all such of high degrees, which feare the Lorde: like as in keeping of the

Lib. 3. Ca. 1.

Contra Donatistas.

Sozo. lib. 9. Cap. 1.

Lib. 1. Ca. 1.

Theodorit. lib. 1. Ca. 25.

the ſacred faith, they are pertakers of the light of truth: ſo in following the light of truth, as a guide, they attaine ſtraight to the ſacred faith: which thing may well inkindle in the louing and zealous hearts of noble men and all others a feruent minde, to the imbracing and ſpreading abroade of true religion. And euen as Cyprian let no day paſſe, without the reading of Tertulian: nor Alexander without the reading of Homer: nor finally, Apelles without ſome line proportioned: ſo were it meete that no degrees, ſhoulde loſe anie opportunitie or occaſion graunted to the meditation of Chriſtian religion: but rather being taught by the example of the Emperour Conſtantine, woulde repoſe their whole ſtudie in the word of God And as for other things in the worlde, they are but vanitie and vexation of ſpirite. For all fleſh is graſſe, and all the glorie of man is as the flowre of the fielde, which ſtandeth beautifull to day, but tomorow is cut downe, dried vp, and withered. And what harme were it then, if ſome good man would put all

Nicepb. lib. 4. Ca. 34.

Eccle. 1. Iſa. 40. 6.

degrees

degrees in minde, as the *Macedonian*
1.Ioha.2.16. did *Philip*, and say: remember man,
that thou art but mortall, and that no-
thing is in the worlde, but the luste of
1.Cor.7.31. the flesh, the lust of the eyes and pride
2.Cor.5.10. of life, & that the figure of this worlde
vadeth fast away, that wee must also
all appeare before the tribunall seate
of God, that euerie one may render an
accompt for that which he hath do ne
in the bodie, be it good or euill. Were
it not a meanes, to make euerie one
more watchefull in his office? wherein
than ought mans delight to be? surely
as the Prophete saith: Let not the wise-
man glorie in his wisedome, nor the
Iere.9.23. strong man in his strength, nor the
riche man in his riches: but let him
that reioyceth, reioyce in this, that he
vnderstandeth and knoweth me: For
I am the Lorde, whiche shewe mercie,
Eccle.11.9.10. iudgement, and righteousnesse in the
& 12.2. earth, for in these thinges I delight,
saith the Lorde. To the like purpose, is
the good and wholsome counsel o f the
Preacher, Reioyce (O young men) saith
he, in thy youth, and let thy hearte
cheere thee, in the dayes of thy youth,
and

and walke in the wayes of thine heart, and in the ſight of thine eyes, but knowe that for all theſe thinges, God wil bring thee to iudgement: therefore take away griefe out of thine hearte, and cauſe euill, to departe from thy fleſhe: for childehoode and youth are vanitie. Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeares approche, wherein thou ſhalt ſay, I haue no pleaſure in them. O woulde to God that this godlie counſel might preuaile in princelie and noble heartes, and in euerie high and low degree, and eſpecially in heades of houſholdes, which beſt becõmeth their perſonages: Than woulde they enquire after the Lorde, and make his trueth, their cheife delight, and lay a ſure foundation in the way of righteouſneſſe, than ſhoulde this bee their ioy and triumph: To knowe the Lorde to be their GOD, and themſelues to be his people, and to haue the teſtimonie of a good conſcience. Than ſhoulde they make anſweare to their obedience rightlie to the woorde of GOD, than ſhould 2. Cor. 12.

ſhoulde they doe the dueties of faithfull and loyall ſubiectes, and ſatiſfie her Maieſties deſire. Finally, than woulde they tender the ſtate of Churche and common weale, and ſhew themſelues carefull for the ſaluation of Iſrael.

And becauſe there is no good beginning for the accompliſhing of theſe things, but in the wiſedome, feare, and knowledge of the Lorde, the ſeede whereof is ſowen in your honoures heart, to my great comforte and happie hope of helpe, that your honoure will ſet forwarde and mainteine the trueth of Ieſus Chriſt in this poore countrie, and Labirinth of ignorance & ſinne, I here moſt humbly commend vnto your honoures godlie zeale, a ſhorte forme of Chriſtian Religion, and godlie gouernement, moſt meete in wel diſpoſed families to be obſerued. Wherein is to be ſeene the ſumme of Chriſtian doctrine, faith, and godlie prayers, moſt meete for this our preſent eſtate: beſeeching your good Honoure, in lieu of better, to accept the ſame in good parte, at my willing handes, recogniſing my ſelfe muche

bounden

bounden vnto your Honour, with all obedience for euer. And therefore knowing the knowledge of true Religion, to be the delight and comforte of the godlie, the light vnto theyr pathes, the doctrine of faith vnto ſaluation, the ſcepter and protection of Gods kingdome, the marke and badge of Gods Elect, and ſauour vnto life, I here do preſent, the ſumme therof vnto your Lordſhip, in token of a thankefull remembraunce of youre Honoures courteſie towardes me, and in hope of fauourable acceptation thereof, Wiſhing no leſſe vnto your Lordeſhip, then increaſe of all heauenlie graces and perfect happineſſe thorow the mediation of the Lord Ieſus: in whom I bid your Honour moſt hartely fare well.

Pſa.119.24. 105. Ro.10.8. Iſa.11.4. Iohn.1027. 2.Cor.2.16

*Your good Honoures moſt humble to commaund*

*C. Shutte.*

The

# The Testimonie of a trew faith, containing short questions very necessarie to all Families *for the more knowledge of God, and* better bringing vp of children in his faith and feare.

## 1. *Question.*

Forsomuch as our Sauiour Christ in the Gospel admonisheth his electe, a first to seeke the kingdome of God and the righteousnes therof, and thereto adioyneth the promise of other, blessings to ensewe: I would gladly vnderstand, howe the same might be performed, which hee requireth so necessarily.

a. Matth. 6. 33.

*Answeare.*

There is no way so expedient to the attayning of Gods heauenly graces, as to lay a good foundation of trewe religion in the feare of God. Forasmuch as a obedience to the Lawe of God, is the

a. Deut. 28. toto Psal. 1. 2. 3. 13. & 15. 22.

he readiest & onely way, to the fountaine of all perfect happinesse. And for this cause *b* the godly men of all ages, prouided alwaies from time to time, that they might nourish trew religion in their Families, to the end, both they and theirs might be instructed better in the Lawe of God, and haue good successe in those thinges which they went about.

b. Deut. 6. 6. 2. Sam. 6. 11 Reg. 2. 3. Act. 4. 23. Luke. 19. 9.

2. *Question.*

Doest thou than thinke, that those housholdes are disordered, and not rightly ruled, where there is no dayly meditation of religion kept?

*Answeare.*

Such Families may rather be accounted a sincke of sinne, where the people are carefull of worldy profits and vaine delight, & careles of the woord of God, and trewe religion. *a* And therefore they are in this case often times nearer to destruction.

a. 1. Sam. 2. 25.

3. *Question.*

How doest thou order and gouern thy house in Christian religion.

*Answeare.*

*a* As Moses commaunded the people of Israell, to teach their children the

a. Deu. 6. 6.

Lawe of the Lord, that in all their affaires they might haue an eye vnto the same: so am I careful, that my whole Familie feare God and know his woorde by some dayly exercise, and meditation thereof. So as *b* they may be the better able to render a reason of their faith. *c* They pray and geue thankes together in all their doinges. *d* They liue godlily, soberly and righteously. *e* They make restitution, to whom they haue done wrong. And finally whatsoeuer they doo, they doo all to the glory of God, *f* and so they prosper, to God be praise therfore.

b. 1.Pet.3.15.
c. Act.4.23.
d. Tit.2.12.
e. Luke.19.9
f. Ios.1.8.

4. *Question.*

Well than I pray thee shewe me the summe of that religion, which thou doest keepe in thy Familie? For it is the duetie of a true Christian, alwayes to be ready *a* to render an account of his faith, to the ende it may appeare, that he is not *b* ashamed of Christ and his doctrine. Let me therefore heare what thou canst say of the principall points of Christian Religion.

a.1.Pet.3.15.
b. Mat.10.32. Rom.10.10.

*Answeare.*

There be three speciall partes thereof, the first is *a* to knowe God and my selfe

a. Iohn.17.3.

eike: the second is, *b* the meanes whereby my saluation is wrought: the third, *c* what helpes God doeth further me withall vnto life euerlasting.

1. Cor. 13. 5.
b. Ioh. 5. 24.
c Mat. 6. 9. and. 26. 26.

*5. Question.*

What saiest thou of the knowledge of God?

*Answeare.*

The same is of two sortes: the one is vniuersall, and knowen *a* by the creation of heauen and earth, wherein God offereth himselfe to be seene and knowen of me, as the onely fountaine of all goodnesse, who alone *b* ought to be worshipped. For his *c* eternitie appeareth in the making of the world: his *d* goodnesse in preseruing the same: his *e* prouidence in the tokens which are seene and felt, wherby what pleaseth his godly will commeth to passe, and not by blinde fortune: his *f* wisedome in ordering of the thinges created: his *g* righteousnesse in deliuering the godly, and punishing the wicked: his *h* mercy in patiently forbearing sinners, and calling them to repentance. So that what may be knowen of God, is manifest in the thinges created, which vniuersall knowledge taketh

a. Rom. 1. 19. Psal. 19. 1.
b. Deut. 6. 13.
c. Gen. 1. 1. Act. 17. 24.
d. Psal. 36.
e. psal. 107. Act. 17. 28. Psal. 115. 3.
f. Psal. 104. 24
g. Rom. 2. 7. 8. 9. 10.
h. Ezec. 18. 32

i. Rom.1.20. away *i* all excuſe from the vngodly, which woorſhip not God aright: but to
k. Pſal.19.1. me, it is a *k* ready way to bring me to the true woorſhip of God.

The other knowledge is ſpeciall, and
Ioh.17.3. Ier.31.34. onely proper *l* to the elect, whereby, thorow faith poured into my hart by the holy Ghoſt, I am aſſured that my ſaluation is wrought by Chriſt the ſonne of God:
m. Rom.8.16. by whom *m* I am made the childe of God thorow grace, and heyre with Chriſt of his kingdome: which knowledge onely
n. Luke.10.21 commeth of *n* grace, and ſo is geuen to me, but it is reſtrained from the wicked,
o. Math.13.14 becauſe of their *o* ſinne and hardeneſſe of hart.

6. *Queſtion.*

What ſayeſt thou of the knowledge of thy ſelfe?

*Anſweare.*

By creation I was made in Adam,
p. Gene.2.27. according to the *p* Image of GOD (I meane not any bodily ſhape, for God is
Ephe.4.24. b. Iohn.4.24. a *b* ſpirit, and without body) in true righteouſneſſe and holyneſſe, that is to ſay, in al perfection and happineſſe of nature, both in right iudgement, reaſon, will and ſtrength. In which happy ſtate, if Adam

had

had continued, both I and all his posteritie had bene blessed for euer.

7. *Question.*

Howe dideſt thou fall from this grace,

*Answeare.*

By fall appeareth, in that *a* Adam who had this blessing for me, thorow the intisement of the Serpent brake the commaundement of God, in eating of the forbidden fruite, and by the same deprined himselfe of his former happinesse, and brought sinne, death, hell, the wrath of God, and all kinde of miseries into the world, as iust punishmentes for his deserues. In which his sinfull act, his pride, disobedience, lacke of faith, vnthankefulnesse to his creatour, and light credite to the Deuill appeared. In which offence, both I and al his offspringe are wrapped, in as much as in him wee all haue sinned, for he had the blessing geuen to keepe or loose for him and his. Wherefore I and all others descending of him, by him, *b* in him, haue fallen from grace, and are infected with his corruptions, *b* conceyued in sinne, borne in iniquitie, and *c* by nature the children of

a. Gene. 3. 1010.

Rom. 5. 12.

b. Psal. 51. 5.

c. Ephes. 2. 3.

Rom.3.10. wrath, and vtterly vndone, without the grace and mercy of God.

8. *Question.*

What is mannes free will, his power, strength, wisedome, and such lyke vertues lost by this his fall in Adam, all which he had in the beginning?

*Answeare.*

Concerning mans will, before his fall the same was free, but afterward not so,

a. Iohn.8.36. *a* but as the same is freed by grace. For

b. Psal.14.2.3 *b* his iudgement is vnperfect and often deceiued, his will in many thinges hindred, and his strength decayed,

c. Iohn. 3.5. & 15.4. 2.Cor,3.5. Phillip.1.6. & 2.13. *c* that of himselfe, he cannot perceiue the thinges which belong to the kingdome of God. So that as now to will aright is the gift of grace, so, to wil & chose amisse, is the lacke of grace: And yet this will of man not regenerate, in some respect may be

d. Eccle. 13.9. termed free, because *d* a man doeth euill by his owne consent, and not by compulsion. And as for other his vertues and good giftes, which he had before his fall, lyke as in a ruinous house, there remaine certaines reliques of an house, although nothing comparable to their former excellencie: so after Adams fall, man not

regene-

egenerate *e* hath a certeine kinde of wisedome, carnall knowledge, shewe of religion and holines, and yet the same so imperfect, both by his naturall corruption, & by the tyrannie of the Deuill, that *f* till hee bee regenerate and sanctified with grace from aboue, he can not please God.

e. Isa. 29. 4. 1. Cor. 1. 19. Ro. 8. 7. & 10. 3.

f. Iohn. 3. 5.

9. *Question.*

Howe art thou restored to grace againe?

*Answeare.*

My restauration commeth thorowe *a* the free mercy and fauour of God, who after this my fall in Adam, raysed both him and me vp againe with the comfortable *b* promise of a Sauiour, who by his *c* death should pacifie the wrath of God, and bring me into his fauour againe: *d* by whose obedience I am made righteous: which my regeneration commeth thus to me, whilest *e* by the preaching of the Lawe, I am brought to the feeeling of my sinnes, and raysed vp with the comfortable promises of the Gospel, receyued by faith. My harte is lightned, purified, and gouerned by the holy Ghost: *g* my will and minde reformed, & the Image of God renued againe in me.

a. Tit. 3. 5. Ephe. 2. 4.

b. Genes. 3. 15 & 12. 2. & 22 18.

c. Rom. 3. 25. Col. 1. 22. 2. Cor. 5. 21.

d. Rom. 5. 19

e. Matth. 3. 2. Luke. 24. 47.

f. Act. 15. 9. 1. Cor. 3. 16.

g. Ephe. 4. 24

10. *Question,*

¶ Why did God regenerate thee, and not raither get him selfe glory, by condemning thee according to thy sinnes,

*Answeare,*

a. Rom. 3. 10. & 9. toto. Deut. 7. 8. Ezech. 36. 22. Ioh. 15. 16. Ephe. 2. 4. 2. Tit. 1. 9. Tit. 3. 5

Although the Lorde *a* might iustly haue condemned all Adams posteritie, by reason of their sinnes, yet notwithstanding some of them according to his iust iudgementes, he leaueth in their owne corruption, deuoid of all grace, and Vessels of his wrath vnto damnation: Othersome he embraceth in his great loue vnto saluation, whome hee accepteth in mercy thout any deserts of their own. Of which number, my conscience dooth perswade me that I am one. And therefore

b. Eph. 14. 5. 1. Pet. 1. 3. Iohn. 3. 16. Rom. 8. 29. 30.

he hath regenerate me, *b* first to declare his great loue, mercy & euerlasting kindnes towardes me, whom he chose in his sonne Christ to saluation. And therefore in an happie tyme, he hath called me by the preaching of his woord, and iustified me by my onely faith in Christes death:

c. Matth. 5. 16. Rom. 6. toto. Ephes. 2. 10. 2. Pet. 1. 10. d. 1 Pet. 1. 3. 4.

*c* Secondly, that I being thus borne anewe, may bring foorth the fruites of righteousnes to glorifie him withall. *d* Thirdly, that all the end of my regenera-

tion

tion is life euerlasting: so at the Lordes good time, I may receiue the same among his Saintes. Act. 26. 18. Rom. 6. 22.

11. *Question.*

Shew me what be the meanes, whereby thy saluation is wrought?

*Answeare.*

The ordinarie meanes commonly are two, that is to say, [a] the woorde of God, and faith. a Luk. 24. 47. Rom. 10. 17.

12. *Question.*

What is the woorde of God?

*Answeare.*

It is those Canonicall scriptures [a] written by the spirite of God, & commended to man both in the olde and newe Testament, wherein are conteined [b] all thinges necessarie to our saluation, according to the which, the Lord will haue all his religion measured, without either adding or diminishing. a 2. Tim. 3. 16 2. Pet. 1. 21. b Deut. 4. 2 & 12. 32. Galat. 1. 8. Luke. 16. 29.

13 *Question.*

How canst thou knowe the true religion, in so many sundrie opnions of the same, as be in the worlde?

*Answeare.*

[a] First, I trie the religion taught me by the woorde of God, and by his spirite a. Act. 17. 11.

Iohn 5. 39. b. 1. Iohn. 4. 1. 2. geuen me to vnderstande the same. Secondly, *b* I knowe this spirite to be a right spirit, because it confesseth Christ to be come in the fleshe, that is to say, ascribeth the whole worke of my saluation to him, and to no other thing. Thirdly, c. Rom. 3. 31. *c* I expounde one place of Scripture, as it is not contrarie to another. And thus d. Iohn. 12. 48. I trie the truth, *d* making the worde of GOD to iudge and determine what I ought to followe.

14. *Question.*

What is the cause why the word of God is preached to many, and yet taketh place but in few?

*Answeare.*

a. Ro. 10. 16. & 11. 7. The causes are manie, *a* first manns owne disobedience and contempt of the worde, through want of faith.

b. 2. Cor. 4. 4. *b* Secondly, the malice of Sathan, who blindeth and hardeneth the hearts of the vnfaithfull, that they shoulde not see and beleeue the truth.

c. 2 Thes. 2. 11. Rom. 1. 14. Apoc. 13. 8. & 14. 9. *c* Thirdly, the iust iudgement of God: Who, because they refuse to receiue and beleeue the truth, doth giue them vp into a reprobate minde, and sendeth strong delusion among them, that as they doe

delight

delight in lies and *m* vnrighteousnesse, so the same may be their destruction.

15. *Question.*

How is the worde of GOD deuided?

*Answeare.*

Into the *a* Lawe and the Gospel. a. Mat 3.2. Luke.24.47.

16. *Question.*

What is the Lawe?

*Answeare.*

It is the ten commaundementes of God, requiring of euerie one *a* most pure perfect, and perpetuall obedience, *b* promising saluation to them which fulfill the same, threatning death and damnation to the transgressours thereof. a Deut.27.26. b.Leuit.18.5. Rom.10.5. Mat.19.17.

17. *Question.*

Rehearse the same to me.

*Answeare.*

1 *a* Thou shalt haue none other Gods but me. a Exod.20.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the waters vnder the earth: thou shalt not bowe downe to them nor worship them, for I the Lorde thy God am a ielous God, and visiteth the

the iniquities of the fathers vpon the children vnto the thirde and fourth generation of them that hate me, and shewe mercie vnto thousandes in them that loue me, and keepe my commaundementes.

3 Thou shalte not take the name of the Lorde thy God in vaine, for the Lord will not holde him guilteles, that taketh his name in vayne:

4 Remember that thou keepe holy the Sabboth day: sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lorde thy GOD, in it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruaunt, and thy mayd seruaunt, thy cattel, & the stranger within thy gates: for in sixe dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day, wherefore the Lorde blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the lande, which the Lord thy God geueth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou

9 Thou shalte not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalte not couet thy neighbours wife, nor his seruaunt, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

18. *Question.*

What sayest thou of the first commaundement?

*Answeare.*

The Lorde therein requireth *a* true obedience to his woorde, the feare and loue of his name, *b* a sure faith and trust in his promises, *c* the right inuocation vpon his name, with thankesgeuing for his benefites, whereby his true worshippe may be knowen aright: whiche thinges as he doth commaunde, so doth he forbidde *d* all manner of superstition and idolatrie, *e* the contempt and denial of his woorde; *f* the lacke of feare, faith and loue towardes him, *g* calling vpon other creatures, and finally, whatsoeuer polluteth his seruice, or our consciences in whose presence all our doinges doe appeare.

a. 1.Sa.15.22. Deut.10.12.
b. Iohn.3.15. 16.
c. Psal. 50.15. and 23.
d. Deut.4.15.
e 2.Thes.1.8. 2.Tim.4.4.
f. Rom.3.18. Iacob.2.14. 1.Iohn.3.10.
g. Apoc.13.6.& 19.10.& 22. 9.

19. *Question.*

What

What ſayeſt thou of the ſeconde? Thou ſhalt not make. &c.

*Anſweare*

God doth therein declare how he will be worſhiped. For ſeeing that his true worſhip *a* is worke or ſeruice commaunded in his woord, proceeding of faith, and tending to his glory: as he is *b* ſpirite, ſo he will be woorſhiped in ſpirit and truth, without *c* any mixture of Idolatrie or ſuperſtition. And therefore he forbiddeth *d* the making of Images, to expreſſe him by *e* all manner deuotion or reuerence geuing to them, eyther in looking at them, or in bowing the knee before them in prayer: he is the Lorde our God, and will not haue his power to be contemned: *f* he is ielous ouer vs, and will not ſuffer eyther our ſoules or bodies to be defiled with any filthineſſe of Idolatrie: which if we doe, he will reuenenge the ſame to the third and fourth generation. Briefly he forbiddeth herby *g* all repreſentations and tokens of Idolatrie, *h* all ſtraunge worſhip deuiſed by man, *i* all antichriſtian Decrees and whatſoeuer corrupteth the true ſeruice and ſpirituall worſhip of God.

a Deut.6.13. Rom.14.23 Matth.5.16.
b. Iohn.4.24.
c. Leuit.18.3 Deut.7.25.& 12.2.&.14.3.
d. Deut.4.23 Eſay.40.18.
e. Exod.34.14. Pſalm.97.7.
f. Exod.34.14 1.Cor.11.2.
g. Deut.12.2.
h. Eſay.29.13.
i. Apoc.13.15 and 14.9.&18 4.

20. *Queſtion.*

20. *Question.*

What is commaunded in the third? Thou shalt not take, &c.

*Answeare*

Herein the Lord commaundeth a reuerend vse of his name, *a* truely to sweare and testifie the truth, not *b* onely in truth, iudgement, and righteousnesse, but also *c* for necessities sake, especially when the glorie of God, and the saluation of our brethren is sought: requiring also herein a faithfull zeale and *d* loue towardes his woord and Sacramentes, and whatsoeuer *e* may set forth his glory, forbidding *f* the indiscrete and vnreuerende vse of his name in vaine and friuolous thinges, all rash othes, all *g* othes made for fauour, lucre, and feare, rather than for triall of truth, all *h* periury, all othes made *i* by Saintes, Idolles, meate, or other creatures, *k* all conjurations, Sorceries, Charmings, south sayings, witchcraft, *l* cursing and banning, *m* all false doctrines, and corruptions of true religion, and what soeuer *n* causeth the name of GOD to bee euyll spoken of.

a. Deut. 6. 13.
b. Ierem. 4. 1. 2
c. Iosu. 2, 12.
2. Cor. 1. 23.
d. Deut. 6. 5. Act. 2. 42.
e. 1. Cor. 10. 31
f. Deut. 28. 58.
g. Psalm. 15. 4.
h. Leuit. 19. 12.
i. Deut. 10. 21 Ierem. 5. 17. Amos. 8. 14.
k. Deut. 18. 10
l. Ephe. 4. 31.
m. Rom. 16. 17 Apoc. 14. 9.
n. Rom. 2. 24.

21. *Question*

Shewe

as they obey his worde, from whence when they decline, *d* they are no longer to be obeyed, forbidding also *e* all disobedience and ingratitude of children towardes their parentes, *f* all contempt and rebellion of subiectes against their Magistrates, also *g* to blaspheme them, and to *h* obey them in matters contrarie to the truth.

d. Dan. 3. 18. Act. 4. 19.
e. Leuit. 20. 9.
f. Num. 16. toto 2. Sa. 15. & 17.
g. Exod. 22. 28
h. 1. Reg. 14. 16.

24. *Question.*

What canst thou say of the sixt, Thou shalt not kill?

*Answeare.*

God in this commaundeth *a* faithfull loue, mercie, kindenesse, compassion, reconciliation, and mutuall embracing one an other in peace, aswell of our enimies as of those whiche loue vs, forbidding *b* all vnlawful murder and quarrelling outwardely, all fained loue, vnmercifulnesse, hatred, malice, anger, reproches, taunts, slaundering, murmuring, contentions, desire of vengeance, and whatsoeuer is repugnant to Christian loue.

a. Math. 5. 23. John. 13. 34. Rom. 13. 8. Ephes. 4. 2. 31.
b. Galat. 5. 20 Ephes. 4. 31 1. Cor. 3. 1. and. 10. 10. Rom 13 8. 9. 1. Iohn. 3. 10.

25. *Question.*

Proceede to the seuenth, Thou shalt not commit adulterie.

*Answeare.*

The

The Lorde commaundeth not onelie *a* perfect chastitie both in soule and bodie, whether it bee in marriage or in single life, that all our partes may be sanctified vnto him: but also he forbiddeth *b* all manner of adulterie and fornication, *c* the restraining of lawfull mariage in anie calling, and the rashe vowing of single life, *d* vnlawfull lustes, *e* light behauiour, and vnseemely adorning of the bodie, *f* filthie talke and idle pastimes, dronkennesse, minstrelsie, daunsing, and what beside tendeth to impuritie and lecherous lust.

a. 1.Cor.6.15 1.Thes.4.4
b. Galat.5.23 Apoc.21.8.
c. 1.Tim.4.3? Eccles.5.5
d. Matth.5.28. Rom 6.12.and 7.7.
e. Esay.3.16. 1.Ti.2.9
1.Pet.3.5.
f Ephe.4.29. and.5.4. Collos.4.6.7.

## 26. *Question.*

Declare the eight, Thou shalt not steale.

Gal.5.20.21.

## *Answeare.*

Herein God commaundeth *a* righteousnesse and true dealing in euerie calling, and thatt euerie man be contente with his owne state, geuing to euerie one what of right he ought to haue: forbidding also *b* all robbing and falsehoode, *c* couetousnesse, blurrie, oppression, byeing and selling with false measures, *d* idle liuing, *e* vnhoneste wasting of goodes or substance, and what else doth smoute

a. Psalm.15.2. Tit.2.12. Rom.13.8
b. Ephe.4.28. 1.Thes.4.6.
c. Luke.12.15 Psalm.15.5. Prouer.11.1.
d. 2.Thes.3.10
e. Luke.15.13.

of deceite, the ſame is ſtealing.

27. *Queſtion.*

Shewe the ſence and meaning of the neinth: Thou ſhalt not beare falſe witneſſe, &c.

*Anſweare.*

a. Epheſ.4.25. Iſai.33.15. God commaundeth herein, *a* in courte and iudgement, and in all our woꝛdes and couenantes, that trueth may flouriſhe, to ſaue our neighboures harmeleſſe, *b* foꝛbidding wꝛong iudgement, oꝛ anie reſpecte of perſons therein, the making of wicked lawes and decrees, alſo *c* falſe witneſſe, and lying tales, flatterie, ſuſpitions, falſe accuſations, and whatſoeuer impaireth the good name of our bꝛethꝛen.

b. Deut.1.16. Iſai.10.15.

c. Deut.19.16. Epheſ.4.25. 1.Cor,13. toto.

28. *Queſtion.*

What ſaieſt thou of the laſt, Thou ſhalt not couet. &c?

*Anſweare.*

a. Deut.6.5. Matth.22.37. Luke.10.27. In this the Loꝛde commaundeth *a* the whole heart to be poſſeſſed with loue, that whatſoeuer man doth wiſh oꝛ deſire, may bee free from luſt and coꝛrupt affections, and ſerue to the gloꝛie of God, and pꝛofite of his neighboures, foꝛbidding hereby *b* all wicked thoughtes and vnlawfull deſires both of ſoule and bodie, although

b. Geneſ.6.5. Matth.5.28. Rom.6.12.

although our consent be not thereto, c all corruption of originall sinne by Adam, all lacke of grace, and whatsoeuer wanteth of the integritie & perfection wherein man was made. By all whiche preceptes, it may appeare, that d nothing but true righteousnes and innocencie can please God.

c. Ephe. 2. 24.

d. Iob. 15. 14. Deut. 27. 26. Leuit. 18. 5. Luke. 17. 10.

29. *Question.*

By this I vnderstande, that thou art not able of thy selfe, a because of thy sinnes, to fulfil these lawes: why therefore did God commaund that, which thou canst not doo?

a. Rom 8. 3.

*Answeare.*

First, hereby he declareth howe that his image in me a is corrupted with sinne, for nothing is here required, which I coulde not haue done before my fall in Adam.

a. Ephes. 4 23. 24.

Secondly, b here is nothing commaunded which I am not bounde to do.

b. Deut. 27. 26

Thirdly, c he doeth not respect what I of my selfe can doe, but what his iustice doth require. Last of all, it setteth foorth the d wrath of God, and bringeth me to the feeling of my sinnes.

c. Deut. 6. 25.

d. Rom. 4. 15. and 7. 7.

30. *Question.*

Why, God is merciful to thousands, & will not surely punish sinne so sharply, as thou thinkest.

*Answeare*

*a* God in deede is mercifull to them that loue him, and truely repent, but he is a *b* iust iudge, and a God of vengeance, to punish the wickednesse of the vngodly, which breake his commaundementes.

a. Exod. 20. 6.

b. psalme. 7. 6. and. 11. 7. Deut. 32. 35.

31. *Question.*

By this I gather, that many are in a wofull case.

*Answeare.*

Concerning the wicked, whiche bee voide of faith and of the mercie of God, *a* the curse of the Lawe hangeth vppon them: But touching the elect, of which companie I am perswaded that I am one, *b* Iesus Christ the sonne of God in myne owne nature hath suffred, to deliuer mee from sinne, and the punishmentes thereof, and hath brought me into fauour of God againe, of whiche benefite I lay holde *c* with a true faith, *d* which commeth by the preaching of the Gospell.

a. 1. Tit. 1. 9 Deut. 27. 26

b. Iohn. 3. 16 2. Cor. 5. 21. Rom. 3. 25

c. Rom. 1. 16 Act. 15. 11

d. Rom. 10. 17

32. *Question.*

What is the Gospell?

*Answeare.*

*Answeare.*

It is the *a* doctrine of faith, *b* containing the promises of God vnto saluation, *c* to all which truely repent, and lay holde of Christes merites, by a sure trust in the same.

a. Rom. 10.8
b. Mach. 11.28 Iohn. 5.24.
c. Luke. 24.47. Iohn. 3.15. and 6.47.

33 *Question.*

Why calleſt thou the Goſpell the doctrine of faith?

*Answeare.*

Firſt becauſe *a* faith commeth, and is nouriſhed by the preaching of the Goſpel: Secondly *b* becauſe the promiſes thereof, muſt be receiued onely by faith.

a. Rom. 10.17.
b. Iohn. 3.16

34. *Question.*

What do the promiſes of the Goſpell meane?

*Answeare.*

Firſt they teach me that the Lawe of God is fulfilled for me by Chriſt, by whō I haue my ſinnes forgiuen, and with *b* whole righteouſneſſe I am clothed, and may now boldely ſtand before the iudgement ſeate of God.

a. Rom. 5.19. Ephe. 2.15 Galat. 3.13.
b. 1. Cor. 1.30 2. Cor. 5.21.
c. Rom. 3.24. and 4.5.16.

Secondly that my ſaluation *c* cōmeth onely of the free mercie of God, without my merites or good deedes.

d. Matt. 22.14.

Thirdly *d* although they be offred to

C 4. all

all, yet they take effect in none to saluation, but onely in the elect, whose hearts GOD lighteneth with faith.

35. *Question.*

Shewe me what faith is.

*Answeare.*

a. Iames. 2. 14. Act. 8. 13. There is a kinde of faith, called a a deade fayth, beleeuing the woord of God to be true, and all thinges therein conteined, and goeth no farther: but the true

b. Iohn. 17. 3. faith is b the sure knowledge of the fatherly good will and mercy of God shewed towardes man in Christ,

c. Ephes. 3. 17. d. Rom. 6. 10. 20. c and a sure trust in the same, whiche d in due tyme bringeth forth the fruites of good liuing.

36. *Question.*

What doest thou learne hereby?

*Answeare.*

First I learne to know God, who is

a. Rom. 8. 16. made a my Father by Christ, throwe adoption and grace.

b. Galat. 2. 20. 2 Secondly, b I applie to my selfe by this my faith, al the merites of Christ as fully, as if I had doone the same my self.

c. Rom. 4. 19. Hebr. 4. 16. and 10. 22. 3 Thirdly, c I haue a sure trust in his merites and mercy, and boldnes to offer vp my prayers to GOD the father by him.

4 Last of all I knowe his promises to *d* be faithfull and true, and that he will perfourme them, whē it pleaseth his godly wisedome. d. Heb. 11.1.

37. *Question.*

Whence commeth faith?

*Answeare.*

It is the gift *a* of GOD, wrought in my hart by the preaching of the Gospell, and by the holy Ghost. a. Math. 11.25 27.&13.11. Act. 16.14. Rom. 12.6 Galat. 5.22. Ephe. 2.8

38. *Question.*

What is the summe of faith?

*Answeare.*

I beleeue in God the father almightie, maker of heauen and earth, and in Iesus Christ his onely sonne our Lorde, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffred vnder Pontius Pilate, was crucified, deade, and buried, he descended into Hell, and rose againe the third day from the deade, he ascended into heauen, and sitteth on the right hand of God the father almightie: from thence he shall come to iudge the quicke and the deade. I beleeue in the holy Ghost: the holy catholike Churche, the communion of saintes, the forgiuenes of sinnes, the resurrection of the body and the life euerlasting.

39. *Question*

39. *Question.*

What art thou taught hereby?

*Answeare.*

1 First, what to beleeue of God my father and creatour:

2 Secondly, of Christ my redeemer:

3 Thirdly, of the holy Ghost my sanctifiour: Last of all, concerning the church of God:

40. *Question.*

What canst thou say of God?

*Answeare.*

God is *a* a spirituall nature, *b* euerlasting, *c* almightie, *d* infinite, *e* true, *f* good *g* righteous, and mercifull, *h* who hath made the worlde, and *i* hath begotten the Sonne of himselfe from euerlasting.

The Sonne is the *l* wisdome and image of the father, begotten of the father, very God of very God, *m* who, in his time appointed, became man.

The holie Ghost is *n* the power and vertue proceeding from them both, which three, although they be *o* distinct in persons yet are they *p* equal & al one in Godhead, eternitie, dignitie, and power.

41. *Question.*

What sayest thou of the first parte of

a. Iohn.4.24
b. Rom.16.26.
c. Sam.45.5.6.7.
Rom.3.4
d. Psalm. 139.7.8.9.
e. Psalm.119.137.
f. Matth.19.17
g. Psalm.11.7.
h. Exod 34.6.
i. Genes.1.1
k. Iohn.1.1.
l. Prouer.8.23
Hebr.1.3.
Apoc.1.8.
m. Iohn.1.14.
Galat.4.4.
n. Iohn.14.16 26.
o. Mat.3.16 27.
p. Deut.4 6.
q. Iohn.1.1.&5.18.21.
1.Iohn.5.7

of this faith?

*Answeare.*

I beleeue, that God is not onely the *a* naturall father of his sonne Christ, but also that he is by grace my father, by whose wisedome as heauen and earth, and all things therin conteined, were made, so the same by his *b* power is gouerned and preserued.

a. Matth. 3. 17 Rom. 8. 16.

b. Psalm. 145. 15. Heb. 1. 3. Mat. 10. 28.

42. *Question.*

What thinkest thou of the second?

*Answeare.*

I beleeue that *a* the sonne of God became man, in all thinges like vnto me, onely sinne excepted, and in my nature wrought what was needefull to my saluation, *b* wherefore he is named Iesus, that is, a Sauiour.

a. Heb. 5. 15.

b. Matth. 1. 21. Act. 4. 12.

43. *Question.*

How is thy saluation wrought.

*Answeare.*

This woord Christ, doth teach the same, for first it signifieth him to be a king, and to haue purchased to him selfe *a* by his bloode, the spirituall kingdome of his Church, *b* all the enemies thereof conquered. Whiche kingdome now he gouerneth *c* by his woord, and by his spirit

a. Act. 20. 28. Luke. 1. 33.

b. Iohn. 8. 1. Iohn. 3

rie, whereby he raigneth in my hart, and in the hartes of his elect.

Secondly, it teacheth that he was a *d* preiste to offer vp him selfe once for all, a swete sacrifice, to take away my sinnes, and to be a *e* mediatour, by whom, and in whose name I may offer vp my prayers to God my heauenly father, and through him be heard.

Thirdly, it putteth me in mynde that he was *f* a Prophet, sent to preach the will of his heauenly father, whom *g* alone I must heare and obey, as my Lord: who being thus appointed of his father, *h* was betraied of Iudas, condemned by Pilat, crucified by the Iewes, buried by Ioseph of Aromathia and Nicodemus, suffred *i* in his bodie, not onely the punishmentes due to my body, but also *k* in his soule, the punishmentes due to my soule, that was the very tormentes of hel and death, and separation from God, *l* by whose death my obedience is wrought the malediction of Gods Lawe cancelled, the Diuell, and his power subdued, the wrath of God appeased, and I set in his fauour agayne. And thus is the death of Christ, the onely and full raunsome for my

c. Ephe. 1. 13
1. Cor. 6. 19
d. Heb. 5. 5. 6. 7
e. Iohn. 14. 13.
Rom. 8. 34
f. Act. 3. 21
g. Math. 17. 5.
h. Mark. 14. 10
&. 15. 15. 24
Iohn. 19. 38.
i. Esay. 53. 4.
Colos. 1. 2. 20.
k. Math. 27. 46.
l. Rom. 5. 19.
Col. 2. 14
1. Iohn. 3. 8
Apoc. 20. 14.

my sinnes, by vertue whereof, sinne also dyeth and is killed in me.

44. *Question.*

It is verie needefull to keepe this excellent benefite alwayes in minde: tell me therefore, howe thou canst meditate the same aright.

*Answeare.*

First *a* I consider, howe great the wrath of God was towarde my sinnes, which could be appeased with nothing, but onelie with the deare bloudshedding of his sonne: and thereby, I beginne to hate and eschewe sinne euermore.

a. Isay.53.toto. Rom.4.25. Galat.3.13 Ephe.1.14.

Secondly, *b* herein I doo behold also the great loue of GOD, whiche spared not his sonne for my sake, and likewise the great loue of his sonne, that vouchesafed to doe so much for me.

b. Iohn.3.16 &.10.17 c. Iohn.4.10

Thirdly, I *c* applie and appropriate the same vnto my selfe, whatsoeuer Iesus Christ herein hath done: for I am fullie assured, that he did it for me.

e. Galat.2.20

45. *Question.*

What sayest thou of his resurrection?

*Answeare.*

As he died for my sinnes, so he rose againe

gayne for my iustification, *b* hauing gotten the victorie ouer sinne, death, hell, and damnation, and geueth me power *c* through his spirit, *c* to rise vnto newnes of life, assuring me, that my bodily death shalbe no destruction, but that I shall rise againe at the last day, to life euerlasting.

*b.* 1. Iohn. 3. 8.

*c.* Rom. 8. 10. 11.

46. *Question.*

Shewe thy minde of his ascention.

*Answeare.*

He ascended *a* with his bodie into heauen, where he remayneth, hauing all power geuen him of his father, but with his spirite he is present with his people: *b* by which his ascention, he hath taken possession for me in heauen, where he also continueth a mediatour to make intercession for me to his father, and finally, teacheth me to set mine affection vppon heauenlie thinges.

*a.* 28. 1. 9. and 3. 21. Mar. 28. 18. 20.

*b.* Iohn. 14. 2. Tit. 2. 5 Collos. 3. 1. 2.

47. *Question.*

What meanest thou by his comming to iudgement?

*Answeare.*

I beleeue, that he which is my sauiour *a* shal come to cleare me and all his elect in iudgement, and to condemne the wicked, which in their life time refused him,

*a.* Mat. 24. 31. 2. Thes. 1. 8-10. Luke. 21. 35.

to

to followe their pleasures.

48. *Question.*

What saiest thou of the holy Ghost?

*Answeare.*

I beleeue that *a* he is the spirit of sanctification, *b* geuen to lighten my mynde, *c* and to leade me into all trueth, he is *d* the earnest of mine inheritance in heauen, *e* the seale to imprinte Gods promises in my heart, *f* the fountaine of grace, and the water which purgeth me from mine vncleannesse, and *g* maketh mee to die to sinne, and to be holy vnto God.

a. 1. Cor. 6. 11.
b. 2. Cor 4. 6.
c. 1 Ihn. 16. 13
d. 2 Cor 1. 22
e. Ephes. 1. 13.
f. Iohn. 7. 38. Esay. 55. 1
g. Rom. 8. 10. 11.

49. *Question.*

Shewe thy minde concerning the Church.

*Answeare*

The Church is *a* the societie of all faithfull people, whom God in Christ hath chosen to saluation before the world was made, of *b* which number I beleeue that I am one.

a. Rom. 8. 29. Ephes. 1. 4. 10. 11.
b. 1. Cor. 15. 55

50. *Question.*

What, is there no saluation without the Church?

*Answeare.*

No, *a* for as the branch, except it abide in the Vine, cannot bring foorth fruite, but

a. Iohn. 16. 4.

but dyeth and withereth, and so is cast into the fyre: euen so, except a man be graffed into the bodye of Christ, which is the Church, & therein continue, he can not be saued. And therefore not euery religion shall saue the professour thereof, but onely the truth of Jesus Christ.

51. *Question.*

What be the markes thereof?

*Answeare.*

a. Iohn. 8. 47. and. 10. 27.
b. Matth. 28. 19
c. Matth. 18. 17
d. Cor. 5. 1.

*a* The sincere woord of God, *b* the right administration of the Sacraments, *c* and Ecclesiasticall discipline, *d*

52. *Question.*

Why is the Church called holy?

*Answeare.*

a. Tit. 2. 12.
b. Ephes 4. 30
c. Iohn. 16. 13.

Because God will haue his people to liue *a* holily, soberly, & righteously in this woorld, and not *b* to greeue the holy Ghost by any vncleanesse, by whom they bee sanctified, and by whom, whilest they suffer themselues to be led, they *c* cannot erre in matters of faith and saluation.

53. *Question.*

I pray thee herein by the way, what thinkest thou of the church of Rome, whose doctrine hath bene receiued many yeares, hath she erred and beene deceiued?

deceiued.

*Answeare.*

The Churche of Rome in the beginning and long after the Apostles time, was a true Churche, and so long as she followed *a* the worde of God, and suffered her selfe to be guided with his spirite, shee was free from eroure in matters of faith. *b* But when she began to abounde in wealth, she forgate hir former husband Christ Iesus, and committed fornication with straunge Gods, *c* leauing the doctrine of Christ and his religion, and deuising a new worshippe of her owne, wherein *d* according to the iust iudgement of God, she florished a long time, and therewithall, polluted and made dronken the most part of the worlde, whilest so many embraced her lawes and religion, yea, euen all those whiche were not *e* chosen to saluation, and sealed by the spirit of faith. *f* And of this her departing from the faith, sprang that great darkenesse, and ignorance of true religion in these latter dayes.

a. Iohn 14. 16. 17.
b. 1. Tit. 6. 5. 2. Tit. 3. 2. Apoc. 18. 11.
c. Galat. 1. 6. 7. 8. 2. Tit. 4. 5.
2. Pet. 2. 4.
d. 2. Thes. 2. 11. Apoc. 14. 8.
e. Apoc. 7. 3. &. 13. 8. &. 17. 5.
f. 2. Tit. 4. 3.

54. *Question.*

What meaneth the communion of Saintes?

*Answeare.*

1. Rom. 12. 5. 1. Cor. 12. 12. b. 1. pet. 4. 10. Galat. 6. 2. c. Ephes. 4. 3.

It signifieth *a* the felowshippe which all the electe haue one with an other, *b* communicating accoyding to the measure of faith, all spiritnall graces among eſt themselues, *c* & the studying to keep the vnitie of the spirit in the bound of peace.

55. *Queſtion.*

What beleeueſt thou of the forgiueneſſe of sinnes?

*Answeare.*

a. Rom. 5. 8. 10. Ephes. 2. 1. 2. 1. Cor. 6. 11.

First, I beleeue that before my sinnes be forgeuen me, *a* there is nothing in me but meere wickednesse.

b. Per. 2. 4. Esay. 53. 5. 1. Cor. 1. 30. 2. Cor. 5. 21. c. Rom. 3. 25.

Secondly, I beleeue that al my sinnes, and the punishment thereof bee taken away *b* by Christes death, and I made partaker of his righteousneſſe.

Thirdly, I beleeue *c* that faith alone, without ante worthineſſe of my selfe, doth make me partaker of these graces, and this my righteousnes before God.

56. *Queſtion.*

What sayeſt thou of the reſt, the reſurrectiō of the bodie, & life euerlasting?

*Answeare.*

b. Eccle. 12. 7. Apoc. 14. 13.

I beleeue when this life is ended, that *a* my soule shall goe to God, and my bodie

die, to rest in the earth til the last day, when they shall both ioyne together againe incorruptible, and remaine with God for euer in the kingdome of heauen. Luke. 16. 22. Phillip. 1. 23. b. 1. Cor. 15. 53.

57. *Question.*

Howe knowest thou, that thou hast suche a faith as this?

*Answeare.*

First, I knowe the same *a* by the testimonie of the holie Ghost, which assureth my conscience, that I am the childe of God, and whiche maketh me crie, Abba father, in ful and perfect assurance therof. a. Ro. 8. 16.

Secondly, I knowe *b* by the workes and fruites of faith, whiche Iesus Christ being united and ioyned vnto me, bringeth forth in me, by the vertue of his spirit, killing my corrupt and sinfull nature and quickening me, to righteousnesse of life. b. Rom. 8. 9. 10. Gal. 2. 20. Rom. 6. toto.

58. *Question.*

Than cannot such a faith as this bee fruitelesse, and without good workes,

*Answeare.*

No, but good workes doe follow faith, as the *a* testimonies and fruites of my thankfulnesse to God, whereby my faith is knowne, and approued of men: *b* a. Mat. 7. 17. Iacob. 2. 24. 1. Pet. 1. 12. b. Gala. 5. 6.

wherefore it is called a faith, whiche worketh by loue.

59. *Question.*

What workes must thou doe?

*Answeare.*

Suche as he commaunded me in the a lawe of God, b whiche as they come of grace geuen me, and not of mine owne power, so must they nedes be done: for first c God hath so commaunded. Secondly, his d benefits bind me thereto. Thirdly, e my baptisme doth teach me to die vnto sinne, and liue vnto righteousnesse. Fourthly, f I must glorifie God by my well doing. Last of all, g I must make strong my faith and election, and learne to auoyde the wrath of God.

a. Mat. 19. 17. 18.
b. 1. Cor. 15. 8. Ephes. 2. 10.
c. 1. Pet. 1. 16.
d. Rom. 6. vers. 12. Tit. 2. 14.
e. Colos. 2. 12.
f. Mat. 5. 16. 1. pet. 2. 12.
g. 2. pet. 1. 10.

60. *Question.*

What reward shalt thou haue for thy good deedes?

*Answeare.*

The woorkes, whiche I doe before I be iustified before God by Christ, a can not please him, because they be done without faith. The woorkes which follow my regeneration, b doe please GOD, not because of anie woorthinesse of mine in them, but God accepteth them, because of

a. Rom. 14. 23. Heb. 11. 6. Iohn. 3. 36.
b. Apoc. 7. 14. Math. 25. 40. Luke. 17. 10. 1. Cor. 15. 58.

of my faith in Christ, through whom they are not done in vaine, so that the rewarde which is geuen vnto them, commeth onely of *c* the free mercie and fauour of God whilest he rewardeth not my deserts, but crowneth his giftes of grace in me. c. Apo. 22.

61. *Question.*

But the Scripture maketh mention often, of rewarde to good woorkes.

*Answeare.*

It is true *a* that my labour is not in vayne in the Lorde, yet my good woorkes are not such, that of themselues they can deserue any suche thing. For there bee three thinges required to the nature of merites: First, that the good woorkes be mans owne, for but to bestowe and repay agayne the same which he had lent him, what rewarde can he haue. But as *b* for mans good woorkes, they be not his own, but the giftes of God lent him to vse, & he himselfe Gods instrument to occupie the same. a. Cor. 15. 58. Luke. 17. 10. b. 1. Cor. 4. 7. Eph. 2. 10. Luke. 16. 2. & 19. 13.

Secondly, it is required, that a man doe the woorke of his owne accorde, without constreint, or respect of duetie, for he that is bound to doe the same, cannot wel pleade of merite, for he doeth but what

of duetie he ought to doe. But whatsoe-
c. Psal.115.1. Rom.8.12. uer the righteous doe, it is of duetie, for he is infinite wayes indebted vnto God. Thirdly, to the nature of deseruing, it is required, that there be a iust proportion betweene the thing giuen, and the
d. Rom.8.18. Apoc.22.17. thing receiued: but d none of mans workes are comparable to euerlasting life. And therefore, I confesse, that I can not deserue any thing of the kingdome of heauen by mine owne workes, for the reward which God giueth vnto my workes, is the free gift of grace, giuen to me onely for my faithes sake in Christ, in whome my workes please God. Wherefore, yf man be neuer so vertuous in the sighte of the world & haue neuer so faire a shewe of good deedes, and not being grafted by fayth in Iesus Christ, they are altogether vnfruitefull and vayne.

62. *Question.*

With what helpes doeth God further thee to saluation?

*Answeare.*

e. 2.Thes.3.3. Besides that the worde of God, e doeth helpe to vphold my faith, the sacraments and prayer are also helpes to me; for by them the Lorde helpeth mine infirmitie,

by

by b outwarde signes representing to me spirituall graces.

b. Mat.28.19 1.Cor.11.23.a Genes.11.17.

63. *Question.*

Doe the Sacramentes serue thee to anie other purpose?

*Answeare.*

They serue not onely to a teache me heauenlie thinges, but also to kindle a desire of Gods promises in my heart, to stirre me vp to thankesgeuing for my redemption, to knitte me in loue with the Godlie, and as markes of religion to testifie howe I differ from the heathen and wicked. Wherefore, such as refuse to vse the same, do b not onlie denie God, but are also arrogant and proude. And therfore not to be accompted Christians, because they refuse in vsing of the Sacramentes, to make open profession thereof.

a. Exod.12.11. 12.13. Mat.26.26. 1.Cor.11.23. 26. 1.Cor.10.17.

b. Mark.8.38. Luk.14.18.24.

64. *Question.*

What is a Sacrament?

*Answeare.*

It is an holy signe, instituted of a God to confirme my faith, and to seale in my heart the promises of Gods mercie towards me, for the forgiuenesse of my sinnes and saluation in Christ.

a. Mat.21.25. Iohn.3.c. Act.2.38. Rom.4.11.

65. *Question.*

Whether doe the Sacraments geue grace to the receiuer, or no?

*Answeare.*

a. Iohn. 1. 33. Act. 8. 18. 1. Cor. 10. 5. Ro. 2. 29. 1. Pet. 3. 21

They a neither of themselues nor in themselues include or geue grace, for that is the gift of the holie Ghost, but they be holy signes, whereby, as by an instrument, God doth worke and seale grace in my heart by faith receiued, and yet they bee not bare or naked signes, but grace is truely present to my faith, when I receiue the same aright.

*66. Question.*

Who ought to minister the Sacramentes?

*Answeare,*

a. Gen. 6. 14. & 17. 23 Mat. 28. 19.

a None but suche as be ministers too preach the woorde, for these two offices in the scriptures, concurre and goe together, and therefore to none, but to such as may lawfully minister the woorde, appertaineth the ministring of the Sacramentes. And hereby women are forbidden to minister baptisme.

*67 Question.*

How manie Sacramentes be there?

*Answeare,*

Two, the one is Baptisme, wherewith I am receiued into Christs church.

The

The other is the Supper of the Lorde, wherewith I am nourished in the same.

68. *Question.*

What is Baptisme?

*Answeare.*

It is a Sacrament, wherein, as water washeth away the filthinesse of my body, so a the blood of Christ sprinkled vpon my soule, by the hand of faith washeth away my sinnes, and the punishment thereof, whereby b I am incorporate into his body, and made partaker of his benefites, to dye vnto sinne, and to liue vnto righteousnesse, and this is the right vse of baptisme, that we be sure that our conscience be cleane, and that we shewe it to others by our good woorkes, in mortifying our affections c in doing the will of God.

a AG.2.38 1.Pet.3.21

b Rom.6.5.

69. *Question.*

Why are children to be baptized?

*Answeare.*

Because by a nature they be the children of wrath, by Adams sinne, to whom also the promise of Gods free mercy and fauour reacheth. So that being inheritours of Gods free graces, they must be baptized, and whan they come to age, be instructed

a Ephe.2.3. Rom.5.12. AG.2.39. Gen.17.7

instructed, what the meaning of baptisme is.

70. *Question.*

What is the Lordes Supper?

*Answeare.*

a. Mat. 26.26. a It is a Sacrament of redemption by the death of Christ, wherein by the mysticall receiuing of breade and wine, thorow a true faith, I am made b pertaker of all the benefits of Christes passion, for as breade broken doth feede and nourish my body, and wine refresh my hart, so the c body of Christ was torne vpō the crosse, and his blood shed, to washe away my sinnes, and to feede and refresh my soule, to life euerlasting,

b. 1. Cor. 10. 16 Luke. 22. 19. Iohn. 6. 51.

c. Luke. 22. 19 Iohn. 6. 51.

71. *Question.*

Whether is the bread chaunged into the natural body of Christ or no?

*Answeare.*

The Sacramentes of breade and wyne a remaine still in their former nature and substance, neuertheleſſe there is a greate chaunge, for those thinges which before were but as common meates, are nowe made the Sacramentes or holy signes of Christes bodye and blood, b but so that we must seeke Christes body in heauen,

a. Mat. 26. 29. Iohn. 6. 51. 53. 1. Cor. 10. 16. 17. & 11. 24.

and

and not in the Sacrament.

72. *Question.*

How doest thou eate Christes body, or drinke his blood?

*Answeare.*

a Spiritually by grace, whilest I beleeue that he dyed for my sinnes, and rose againe for my iustification, for it is faith that maketh me partaker of his benefits, and goodnes which are sealed to me, by his Sacraments. And therefore by faith I am made one with him, for by his spirit he dwelleth in me, and is ioyned with me, as the heade with the members. So then by this coniunction, I may be partaker of his graces.

a. Iohn. 6. 35. Rom. 4. 24.

73. *Question.*

Do all men, which receiue this Sacrament, receiue the spirituall grace alyke?

*Answeare.*

As in baptisme none a but the faithfull receiue remission of their sinnes, b so in the Lords supper, none but such are partakers of the grace, and benefittes of Christes death. The wicked in deede receiue the outward elementes of breade and wine, but because they lacke true

a. 1. Pet. 3. 21. Act. 2. 38. & 8. 18. Marke. 16. 16. b. 1. Cor. 11. 28. 29.

faith,

faith, they are not partakers of the spirituall grace.

74. *Question.*

Whither must thou once a yeare, as some doo of custome, or often, come to the Lordes supper?

*Answeare.*

Although the benefit rest not in the often, but in the worthy receiuing thereof, yet must I so often as I can conueniently, do the same, euer more and more to be thankefull for my redemption wrought by Christ.

75. *Question.*

How must thou frame thy selfe, to receiue this Sacrament worthily?

*Answeare.*

a Mat. 26. 75. Ioe. 24. 7 Ioel. 2 12. 13. Rom. 6. 1010.

First I must *a* consider the greeuousnesse of my sinnes, & from my hart vnfaynedly, hate and detest the same, and euer after geue my selfe to godlynesse and vertue. Secondly, *b* I must try and examen my selfe, whether I haue a true faith in the promises of Christ. Thirdly, *c* I must reconcile my selfe to all men, and continue in Christian loue.

b 1. Cor. 11. 28. & 2. Cor. 13. 5.

c Mat. 5. 24 & 22. 39.

76. *Question.*

What

What thing is required, that thou mayest doo these thinges the better?

*Answeare.*

*a* It is very expedient, that as in the primitiue Church the woord of God was preached before the administratiō of the Sacramentes, which thing is the life of the Sacrament, and also an examination taken of the communicantes, before the Lords supper was eaten: So is it I say, necessarie, that the woorde bee preached, and the people instructed in this mistery, that they may shewe foorth the Lordes death vntill his comming againe.

a. Mat. 3. 1. & 26. 21 Act. 31. 14 & 20. 7. 1. Cor. 11. 28 2. Par. 23. 19

77. *Question.*

Nowe remaineth the other helpe geuen thee of God, that is to say prayer? Tell me what it is.

*Answeare.*

Prayer is the *a* lifting vp of my hart to God and asking in Christes name, of thinges needefull to mee and the whole Church, *b* with thankesgeuing, for his benefites, and goodnesse.

Mat. 6. 6. Iohn. 16. 23. 1. Tit. 2. 8. b. Phillip. 4. 6. Colos. 4. 2.

77. *Question.*

To whome must thou pray?

*Answeare.*

To *a* God alone: first, because I *b* be-

lecue

a. Psal. 50. 15. Iohn. 16. 33. b. Rom. 10. 14 c. 1. Reg. 8. 39. d. Esay. 42. 8.

leeue in him alone. Secondly, he alone *e* knoweth my harte: thirdly, *d* he will not geue his glory to any other, and therefore I am forbidden to pray to Saintes.

79. *Question.*

How canst thou, which art a sinner, pray to God that hateth sinne?

a. Ioh. 14. 13. 14. & 16. 23. Act. 4. 12. 1. Tit. 2. 5. 6. 1. Iohn. 2. 2. b. Iohn. 14. 16. c. Rom. 8. 34. 1. Tit. 2. 5. 6. 1. Iohn. 2. 2. d. Iohn. 13. 34. e. Colos. 1. 22. f. Matt. 3. 17.

*Answeare.*

I pray not in trust of mine owne righteousnesse, but in the name of Christ, who is the *b* way for me to come to the father, who *c* continueth my Mediatour at the righte hande of the Father, *d* loueth mee and hath *e* reconciled me to the Father, *f* and in whom the Father is well pleased.

80. *Question.*

For whome must thou pray?

*Answeare.*

a. 1. Tit. 2. 1. 2. Math. 5. 44. Luke. 6. 27.

For all men liuing, for *a* kinges, magistrates, ministers, yea and for my enimies: but for the deade I haue no commaundement to pray, neyther can I help them after they be gonne hence, for as they be found at the day of their death, so shall they rise againe, onely this can I doe, to geue God thankes for their deliuerance out of this world.

81. *Question.*

Howe

How must thou prepare thy selfe to pray?

*Answeare.*

First, I must *a* be touched with the necessitie of those thinges which I pray for, my minde must be deuout, and not caryed to and fro with vaine thoughtes. I must appeare before God *c* in true repentaunce and fayth, *d* being at loue with all men, *e* framing my life ryghteously, & *f* asking in such a tongue as I vnderstand, acording to the will of God.

a. Rom. 8. 26. 1. John. 5. 14.
b. Mat. 6. 7.
c. Psalm. 51. 17. Iacob. 1. 6.
d. Mat. 5. 23.
e. Esay. 1. 18. & 59. 2.
f. 1. John. 5. 14. 1. Cor. 14. toto, Mat. 6. Luke. 11. 1.

82. *Question.*

How must thou pray?

*Answeare.*

According to the forme prescribed of our Sauiour Christ, in these woordes: Our Father which art in heauen: hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Geue vs this day our dayly breade. And forgiue vs our trespasses, as we forgeue thē that trespas against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer, and euer. So be it.

83. *Question.*

What

What is the meaning of this praier?

*Answeare*

We pray to God in the first petition that *a* his glory may appeare, and that *b* our liues and conuersation may set foorth the same. In the second, we pray that God would *c* gouerne the kingdome of his Church, killing sinne, and the lustes thereof in the same, and to renue it to righteousnesse of lyfe. That he would also *d* treade downe Satan and al his power, and that he would shortly *e* accomplish the number of his elect, and hasten the comming of Christ to iudgement. In the thirde we pray *f* that all our doings may be agreeable to his will, without contradiction or murmuring. In the fourth, we desire him *g* to graunt vs what soeuer is needefull to the sustenance and preseruation of our lyfe, and that all our doinges may be to his glorye, and the profit of our neighboures. In the fifth, wee praye *h* for the forgiuenesse of our sinnes and the punishment therof, for his mercies sake, euen as we shall pardon others their offences doone to vs, without bearing mallice, or hatred towardes them.

a. psal. 89.5.6
1. Cor. 10.31
Iosu. 24.14.15
b. Rom. 2.24.
c. Iohn. 16.13.
Rom. 8.10.11
d. Rom. 16.20.
1. Iohn. 3.8.
e. Apoc. 22.20.
f. Luke. 22.42
g. Psal. 14.1.15
h. Psal. 51.9
1. Iohn. 2.12. &
18.35.
Mat. 5.45.

In

In the last wee praye that God *i* would guyde vs wyth his spirite, that we may get the victorie ouer Sathan, sinne, and hell, and be defended from all euills. After we conclude with these woordes: For thine is the kingdome &c. To set foorth our desire to his glory, his honour, and praise, whose power is also infinite, and therefore he can graunt our requestes. *k* We make an end with this woorde, Amen, both desiring, that what wee haue asked may be fulfilled, and also assuring our selues, that our requestes shalbe fulfilled accordingly as they bee agreeing to the will of God.

i. Ephes.6.10. Rom.16.20.

k. Ro.11.36. Act.4.9.11. Psal.114.7. 1.Chro.29.10?

84. *Question.*

What if God do not graunt thy petitions at the first?

*Answeare.*

That may be *a* either because I haue not asked in assurance of faith and according to the will of God, or els by differring the graunt of my requestes, he will trye and exercise my faith more in calling vpon him, that I might continue in praier & depend vpon his mercifull goodnes, who notwithstanding at the first he dooth not graunt my requestes, yet in his good

a. Luke.11.13. 1.Iohn.5.14.

tyme he will accomplish the same.

85. *Question.*

Is there any helpe for thee to praye more deuoutly?

*Answeare.*

a 1.Pet.5.11. Act.13.3. Yea truly, a fasting is a speciall preparatiue to the same.

86. *Question.*

What is a Christian faste?

*Answeare.*

a Esai.58.3. Ioel.2.12. Psal.35.13. Zach.7.5. It is not onely an a abstinence from meates, and drinkes, to chastice my body but also from sinne and the delights therof, which hurte the soule, to the end thorowe true repentance, faith, Godly praier, and renouncing of myself, the Spirite may haue dominion in me.

87. *Question.*

What is the right vse of fasting?

*Answeare.*

a 1.Cor.9.27. a First to chastice my body, and to bring it into subiection to the spirit.

b Ioel.2.12. b Secondly, to be a witnes of my true repentance and submission to the will of God.

c Mat.26.41. c Thirdly, that my spirit may be more ready to prayer.

88. *Question.*

Is

Is there any abuse in the exercise of fasting?

*Answeare.*

Yea, many, *a* first to fast longer then the body may endure, & after to fare more deliciously. Secondly, *b* to put holinesse in fasting one day more than an other, or in abstayning from one meate more than from another. Thirdly, *c* to thinke by fasting to purchase forgeuenes of sinnes: whereas the same commeth onely of the free mercy of God in Christ, without any mannes woorthinesse or deseruing. Last of all in abstayning from meates, & not to *d* abstaine from sinnes, and all thinges which cause or nourish the same.

a. Esai. 58. 3. Zach. 7. 5.
b. Colos. 2. 16. Galat. 4. 10. 1. Tit. 4. 3.
c. Esai. 58. 3. Rom. 3. 24.
d. Galat. 5. 24. Tit. 2. 12.

89. *Question.*

Hitherto thou hast answeared verie well to all pointes of thy faith, yet one thing further I desire to know, which is, why al men be not of this opinion in religion, that thou art of?

*Answeare.*

Although there be but one true God, and one perfect religion, yet must you not thinke that all men will euer agree together in one religion, for there *b* is and hath bene alwaies a continuall hatred be-

a. Eph. 4. 5.
b. Gene. 5. 13.

tweene Christ the seede of the woman and the seede of the serpent. And therefore many are professed enemies to the way of truth.

100. *Question.*

What way than thinkest thou best, to winne such as be out of the way, and to bring them to the imbracing of true religion?

*Answeare.*

As it is specially required in building of an house, first to remoue away the impedimentes, and than to *a* lay a sure foundation, and afterward to vphold the building: likewise those thinges which tend not to the glory of God, *b* but which men haue abused must be rooted oute, as all reliques of papistrie & superstitiō, & in stead therof a good foundatiō layd by the word of God, *c* by which all reformation must be made. Secondly, *d* it is specially required, that a good and godlye preaching minister be placed in euery congregation, for where such a one wanteth, the people perish. Thirdly *e* that there be a right and perfect vse of ecclesiasticall censure and correction, to the end the congregation may be better kept in awe of duetie and

a. Mat. 7. 24. 1. Cor. 3. 11.

b. 2. Re. 18. 44.

c. Exod. 25. 40. 1. Reg. 23. 3.

d. 1. Re. 2. 35. Tit. 1. 5. Prou. 11. 14.

e. Mat. 18. 15. Act. 14. 23. Rom. 12. 8.

and obedience, so that the best may be afraid to offend.

101. *Question.*

To be short, dooſt thou thinke it ſufficient, onely to knowe theſe things aforeſaid?

*Answeare*

No, but a it is required, that I ioyne good lyfe and conuerſation with knowledge, and therefore I pray daiely that I map haue grace geuen me, that I mape liue godlily righteouſly and ſoberly, in this worlde, and ſo bee confirmed in the truth, that I may proceede from faith to faith, and be ſo comforted with the good ſpirit of God, that my whole delight may be repoſed, where true ioyes are to be ſought, that whan I ſhall finiſh this mortal race, I may end the ſame in the faith and true profeſſion of Ieſus Chriſt my onely redeemer and ſauiour. To whom with the father and the holy ghoſt, three diſtinct perſons and one eternal God, be al glorie & praiſe for euer. So be it.

a. Mat. 7. 21. Philip. 1. 27. Colo. 1. 23. Iacob. 1. 22.

(.)(.)

A Prayer

# A prayer to be sayde, before the receiuing of the Lordes Supper.

Most mercifull God, whiche of thine euerlasting kindnesse, haste wroght our redemption by the mediation of thy onely sonne our Sauiour Iesus Christ, and also sealed the same vnto vs, for the more confirmation of our faith, by the heauenly and mistical banquet of his last supper, instituted and ordeined as a pledge of his endles loue towardes vs, that we in vsing the same, from tyme to time might keepe a continuall remembraunce of his death and passion, and testifie our thankefulnesse for our redemption: We most humbly beseeche thee in thy tender mercies to looke vpon vs, and to pardon vs all our iniquities, our incredulitie, and hardnes of hart, and to poure into vs thy heauenly grace, that we being

ing watred with the same, and purified by faith in thine euerlasting promises, may be arayed and clothed with the excellent righteousnes of Jesus Christ, to the end hauing vpon vs our wedding garment, we may be welcome ghuests, by thy grace, to thy holy table. Where our soules may be nourished with the precious merits of thy sonne our Sauiours death and passion, and that we also through faith in the same, by thy grace may be fedde vnto immortallitie and lyfe. O Lorde wee beseech thee to nourish and sustaine our hungry soules, with the spiritual graces of thy sōne, quēch the thirst of our harts, wt the dew of thy holy spirit, that we may feele our sinnes clearely to be forgiuen vs, and our consciences assured by faith of all the benifites of thy sonnes suffrings, euen so fully to be doo ne for vs, as if wee had doon the same our selues. Good Lord for his sake, geue vs grace to proced from faith to faith, and more and more to bee confirmed in the way of our saluation, by the reuerent and godly vse of these thy holy misteries, giue vs a right iudgment and vnderstanding thereof, and euer hold vs from all Popish corruptions of the

same, vnite vs more and more through thy grace vnto thy Sonne, that hee maye dwell in vs and wee in him, that he may be one with vs & we with him to the end that being graffed and planted in him, we may be thankefull, and bring foorth the fruites of all holines of lyfe, to the honour and glory of thy holy name, through Iesus Christ our Lord. So be it.

*1. Cor. 11. 28.*

28 Let a man examen himselfe, and so let him eate of this breade, and drink of this Cuppe.

29 For he that eateth and drinketh vnwoorthily, eateth and drinketh his owne damnation, because he discerneth not the Lordes body.

# ¶ The forme of the confession of the Christian faith, meete for all well gouerned houſholdes, and neceſſarie for euery one to confeſſe, which ſincerely profeſſe Chriſt and his truth.

Beleeue and confeſſe my Lorde God, the onely true, eternal and almightie God, incõprehenſible, infinit, righteous, and mercifull, being but one in nature and ſubſtance, but diſtinct in three perſons, the father, ſonne and holie Ghoſt. Which God by his wiſedome and almightie power, made heauen and earth, and all thinges therein, and nowe by his fatherly prouidence, gouerneth and preſerueth the ſame.

I beleue & confeſſe that Jeſus Chriſt the ſonne of God, equall to the father and the holy Ghoſt, at the time appointed of the father, became perfect man, yet without ſinne, borne of the virgin Mary, the Godhead and manhood being vnited and

loyned together. Who in mine owne nature sanctified by his grace, fulfilled the Lawe of God for me, and suffered in his body and soule, the punishmentes due to my sinnes, and made full satisfaction and payment for the same, with his sacrifice vppon the crosse, doone once for all. And deliuered me from the curse of the Lawe, from sinne, hell, death, and damnation, reconciled me to God the Father, washed me from my sinnes, cloathed me with his righteousnes, and renued mee to righteousnes of lyfe. And as by his death my sinnes are taken away, and I set in the fauour God, so by his resurrection, death was conquered, and righteousnesse restored vnto me, wherein the victorie of my faith consisteth. I beleeue and confesse, that Iesus Christ ascended into heauen with my flesh, where he hath take possessiō for me, & where he maketh intercessiō for me. And yet neuertheless, is present with me, and all his elect, by his spirit and grace, and at the end of the world, shall visibly come to iudgement.

I beleue the holy Ghost equall with the father and the sōne, who regenerateth and sanctifieth me, from my vncleannes,

to

to liue holilie, and righteouſly in this woꝛlde, aſſuring my conſcience, that I am the childe of God, and heire with Ieſus Chꝛiſt of life euerlaſting.

I beleeue and acknowledge the vniuerſall Church of Chꝛiſt, euen al the companie of the elect, agreeing together in the vnity of ſpirit and truth, which church is not ſeene to the eyes of man, but onely knowen to God, of which number I am perſwaded that I am one.

I acknowledge alſo a viſible Church of God in this woꝛld, wherein firſt, the ſacred wooꝛd of God is taught vnto his people, being ſufficient to inſtruct them in all thinges neceſſarie to ſaluation. Wherwith together with the miniſterie of the ſpirit, he ruleth the ſame. Secondly in this Church, the two Sacramentes of Baptiſme and the Looꝛds Supper are righely and ſincerely miniſtred. Wherin, as by Baptiſme I am regenerate and receiued into the houſhold and felowſhip of Chꝛiſtians, my ſinnes being waſhed away through faith in Chꝛiſtes blood: So by the Supper of the Looꝛde, wherein ſpiritually by faith my ſoule is fed with the graces and benefits of Ieſus Chꝛiſt I

am

am nourished and sustayned in the church being one with Christ, and Christ with me, dwelling also in him and hee in mee.

Thirdly, there is in this Church due punishment and correction for offences, the end whereof is excommunication by the consent of the Church.

Lastly, I beleeue and confesse, that onely in this Church there is saluation, and free forgiuenes of sinnes to mee & al the elect of God, through faith in Christ, by whose obedience we be made righteous, and by whom we are chosen to an inheritance immortall and euerlasting in heauen. Which I most humbly beseeche my Lord God to confirme and strengthen in me, and shortly to make an ende of these sorrowful daies, & to translate me to euerlasting glory, through Iesus Christ my redeemer and Sauiour. Amen.

*O Lorde increase our faith.*

*Imprinted at London,*
at the three Cranes in the
*Vintree, by Thomas Dawson.*
(1579.)